YOUTH'S MISCELLANY.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.

The annual meeting this year was held at the Metropolitan Tabernacle, J. C. Marshman, Esq., in the chair. There was a very large attendance.

After singing and prayer, the CHAIRMAN said that this association had for its object not so much to raise contributions as to diffuse a missionary spirit by disseminating intelligence, by the establishment of libraries, and also by the delivery of lectures which should draw the attention especially of the young. But though their object was not directly to raise contributions, they had certainly succeeded in bringing a larger accession to the funds of the Baptist Missionary Society than if that had been their avowed object, and he ventured to say that the contributions raised by the association had a double value. While one contributor of £10 gave his solitary prayers and sympathies to the cause, when they were enabled to raise two hundred shillings from two hundred contributors, they had every prospect of having the prayers and sympathies of all the two hundred individuals. Since its establishment fourteen years ago, not fewer than six hundred lectures had been delivered, the aggregate attendance being upwards of 250,000. It was also a fact that three or four persons were now employed as missionaries abroad who owed their first impressions to their connection with this association.

The Rev. C. H. SPURGEON.—Young men had a special mission in this world while they were young men, and therefore they must accomplish it quickly. There were some things which they seemed specially raised up to do. It seemed to be an instinct of youth to be radical and destructive. Sometimes mothers were greatly insulted when visitors called their children "little monkeys," and yet they were exceedingly like monkeys in their disposition to pull things to pieces. Did their little boys ever put a book together? they had no doubt pulled one to pieces. Did they ever find them sitting down to make toys? did they not rather break them? No doubt there were faults to be found with the working of most societies, and young men were just the fellows to do it. Young men to a great degree were the censors of their fathers. Probably, if the thing were in their hands they would not do it so well, but at the same time they can see how it might be done better, and they are just the men to say so. It also seemed to him that it was a province of young men to suggest, to invent and scheme, to plan some new thing, and to be thinking. This is just the thing: to bring it up perhaps, to have it put under the table; to go on and make another, and see it put in the waste basket, and another, and another, and another, without being disheartened. He thought that the more young men did this the better. It was for young men to suggest and point out different modes of usefulness. Just as on a foggy night he never expected to have an old man to light him home with a link, it was always a small boy who did that, so they must be the link-boys to throw a little light upon the committee who might get into a fog without it. It was also their duty to put new blood into the old body of the society. For as long as there was constantly an addition of fresh blood they were sure to be well, and strong, and active. It was just the same in regard to our religious societies. They needed that the energy and enthusiasm of youth should be brought into connection with the settledness and prudence of old age. He knew that some people wanted to bring out a patent for making cats without their being kittens, and for making old men without allowing them to be young. He protested against this patent. It was for the good of the world that there should be the one and the other, that the one should be a spur and the other a drag. Young men were as the sails of the ship, and the old men as the ballast—very good ballast too, and he would not have it thrown overboard. This, he took it, was the object of the Young Men's Missionary Society—to keep the church, the committee, and all the officers to their post, by beating the drum and playing the triangle, and so waking the whole army up. But they had better work than this. It was for the young men to venture. During the winter, when the ponds at Clapham got frozen over, he had seen stones thrown on the ice to see if it were strong enough to bear. If the stone did not go through, a small boy would be sent on, and if he made the transit in safety, full-grown men would venture. He thought that in the mission-work young men should feel that they were to make the venture where others could not. These were the men who, when God had touched their hearts, should be ready to lead the forlorn hope, to run into the ditch, to put up the ladder and make the irons rattle on the coping of the wall. It was God's will that some should abide by the stuff, while some should go forth to the battle: and who so fitted to do so as the young? The noblest work of God, no doubt, was a christian man; and when that christian man was a baptist, that nobility attained its highest degree. There was a certain duty which a baptist had to do which every christian young man had not; and might he be permitted to say to young men and young ladies who belonged to the baptist church, it was their duty to be a little more distinctively baptismal than they sometimes were. He was not ashamed at any time to be called by the name of baptist. He did not think it right, or honourable, or womanly, or manly, for any one to bear principles about them of which they were ashamed. Let them not for a moment blush to own their own denomination, or if they did, let them get out of it as quickly as they could. They had heard of ministers who when they got wealthy always began to spit blood, or got bronchitis, and retired from the ministry; and he believed that some baptists retired from the denomination because it was not respectable enough, in the sense in which the world used respectability. Did they know who the "respectable" people often were in religion? If they were preachers, when they went into the pulpit there was a good deal of time occupied in putting the black kid glove to rights; and they did everything "gingerly," with a degree of softness which met with great *eclat* from certain persons, and always spoke in "a very proper manner," or in a way which he had heard described as "lady-like," though he did think the term was properly applied. But the baptists had not come into the world for that sort of thing. They had rough work to do, and did it roughly. It was their work to go first in the army as the pioneers of the rest, and the gentlemen with powdered locks might come on behind when they had cleared the way. They had done this in the mission-field, and they wished to do it at home, by preaching to the poorest of the poor, not affecting to be respectable except with that respect which always follows success, when it had been laboriously achieved. Again, it was the part of the baptists to vindicate to the world the doctrine of the spirituality of the church. Other denominations took into the church unconverted persons. They received at the font the unconverted child, either into their visible church of Christ, or else they professed to regenerate it. Now, against this the baptist church bore testimony. They believed that none but spiritual persons should belong to the church of Christ, and that except they repented and believed the gospel, they could have no right to baptism or the Lord's supper. The establishment of a national church, on baptist principles, was impossible. Never could a baptist minister read over the impious dead, the service which declared that the person had gone to his eternal rest, or put his hand upon the heads of boys and girls, and thank God that they were regenerated and confirmed in the faith. These things were impossible. Again, it was the duty of baptist young men to bear testimony to the sufficiency of Scripture. When met by those who said such and such a practice was very profitable, they would not dispute, but if God had not commanded it, they would have nothing to do with it. As baptist young men, too, they were members of the freest church under heaven. They were not bound by any. If they felt called upon to preach the gospel, there were no ecclesiastical fetters thrown upon them. They needed no riches to qualify them for that. It was not necessary for their fathers to spend £200, or £300, or £500 a year, to send them to Cambridge or Oxford, there to learn more vice than virtue. It was not insisted upon that they should be gentlemen to commence with, or that they should go through a long preparatory course of study. No very extensive knowledge was demanded, though if they should attain to all knowledge, he should be glad to see it consecrated at the foot of the cross. He said that they were members of the freest church under heaven. If young men or young women wished to give any amount to the baptist missions, there was no one to say them nay. If they would attempt to lecture, and could draw the attention of others, nobody could have them cited before the lord bishop; and if they felt that they were called to the mission work, they should have encouragement in that. But he must not be too fast. That would depend upon whether they were fit for it; and not altogether upon that, but whether the committee could see that they were. Many came to him who thought they were called to be preachers, and from the very cut of their mouths he could tell they were never meant to be, that they would never make fluent speakers. There were always two sides to a revelation. A person wrote to him, saying it was revealed that he was to preach for him one morning in the Surrey Music Hall. Far be it from him to be disobedient to any sort of heavenly vision. He wrote back to say it was a lop-sided revelation, but when it was revealed to him that he was to let him preach, he would let him know; at present he had not had such a revelation. They might perhaps see clearly enough that they were the men for the mission work, and that they ought to go out to some land where the cannibals would eat them up in a proper manner; but if the committee did not think them the proper persons, it was much better that they should be cut up at home. But if they believed they were called, and the missionary society would not send them, let them go without. There were plenty of missionaries unconnected with any society. It was possible for them to find friends who would take a pleasure in maintaining them; if not, might they not, in answer to prayer, be so prospered in life as to be able to maintain themselves in the mission work? In conclusion, he said, that if he understood the matter aright, there was more love for missions among baptist young men, than among any others; for certainly that meeting was better attended than any which had preceded it. He thought, if they did not give a decent and respectable impulse on that occasion to some of their more cumbrous brethren, it would be their own fault.

The Rev. Mr. TRAILL, of Woolwich, said it was Sir Walter Scott who, giving advice on public speaking, once said, "Be sure you know well all you have to say." In his judgment the advice was not so easy to follow as to give, and even Sir Walter himself might have forgotten a great deal he had intended to say in the presence of such an audience. There were many things in this city of which they had cause to be proud. There was the palace of the model court of Europe. True, the dark escutcheon cast its shadow over the walls of Victoria's home. Death had entered those doors and extinguished the light of that happy circle; but they blessed God that thousands of hearts, loyal to the centre, rallied round the widow, and the widow's throne, while the voice of an empire, deep as the surging of the billows, drew near to the eternal throne itself, and in one deep, fervent, ardent prayer, exclaimed, "God save the Queen!" Dissenters as they were, they loved her from the bottom of their hearts, and they were prepared to do anything within their power for the support of her government, or of her throne. Then they had in their midst, just now, the International Exhibition, bringing together in one city the dwellers in all climes and beneath all suns. As it were, they met there upon the broad platform of a common humanity. No man could be a philanthropist or a christian who, as he turned his eye upon the vast city with its five hundred societies spending two millions annually for the salvation and amelioration of man, did not rejoice in the times in which he lived. The object of this society was one especially to rejoice in, for it was an attempt to engage the sympathies of young men in the missionary work. Mr. T. enlarged upon the importance of young men consecrating themselves to mission work in heathen lands, and pointed out the fitness of young men, whose hearts had been renewed, and who had begun a career of usefulness in connection with their various churches, and in their Sunday schools. He said that nearly a hundred young men were among them that evening who had come over from the sphere of his labour, and they and many others were his glory and his joy.

The Rev. Mr. ANDERSON said he addressed them not as a speaker, but as a missionary recently returned from his field of labour in India. He had seen, he said, greater gatherings than the one before him, for he had been present at annual meetings of the natives when 50,000 persons were assembled. But the spectacle was a far different one. They met to give homage to false gods, and give loose to every evil passion; whereas the assembly he addressed were met to further the cause of God, by interesting the minds of young men therein. He looked upon the prospects of the missions in India as more promising than they had ever been before. The introduction of the electric telegraph, of steamboats, of railways, as well as the spread of English education among the natives, had gone far to convince them of the knowledge and superiority of the English, and disposed them to think there was something, after all, in the religion they professed. He desired to impress upon young men the greatness of the obligation laid upon them to remember the last commands of the Saviour, and to remember also that there were vast districts of India where there was no missionary among hundreds of thousands, or even millions of inhabitants.

The Rev. ARTHUR MURSELL was glad to hear of the existence of such a society as theirs, because he thought young men would derive great benefit from being embarked in such a cause as that, and from having the objects of their ambition raised and chastened by an association in missionary work. God had always raised up the right men at the right time. Political men, commercial men, and religious men, had been raised up to fill a certain niche, at the very time when it was of the greatest importance that it should be filled. He need not produce before them a list of historical names in proof of his assertion. He would go no further back than the days of West Indian slavery, when God raised up William Wilberforce, and the great coterie of men who were to assist him. This was at the time when the cry of the slaves was loudest, and he trusted they would soon be able to add another name as an emancipationist, and claim 1862 as the time when Abraham Lincoln was called to rank among the great in the cause of freedom. In the case of modern heroes, let them look at Italy; the right man was raised up at the right time, when the fetters which had hung upon her hands became an eyesore to Europe, and made despots themselves blush to contemplate their work. Mr. Mursell quoted at length Gerald Massey's spirited ode to Garibaldi, which was greeted with great applause. He might, he said, have arraigned before them the great missionary heroes, infinitely higher than even a Garibaldi. He recalled to mind, that a few years ago, when a student, he visited what was then called Stepney College, and was shown Dr. Carey's lapstone. All honour to the students who kept it there. It struck him as a most solemn relic. He would point every young man to such a name as Carey's, and to that other noble name which their Chairman so worthily bore. Those were the real heroes of the world, and those whom young men should imitate. Their promotion in the public estimation, while labouring in such a cause, might be slow, but let young men learn to labour and to wait. Let them go to the battle-field of their duty, whatever it might be, for there glory and honour awaited them. It awaited them in the rugged path of labour, in the warehouse, at the smithy and the anvil. Glory for the tradesman who laboured in the workshop or at the counter; glory for the shepherd on the bleak mountain side; glory for the mariner whose home is the sea, and whose lullaby is the storm; glory for each faithful servant of the Lord, in palace or in poor-house, in cot or in castle, who struggles in almighty strength with the evils and the storms of life! For God be praised, the path of duty is the way to glory!

THE RIVER OF DEATH.

THERE's many a holy and rapturous strain
Floating over the River of Death,
To the weary who wait, like the ripen'd grain,
For the touch of the reaper's breath;
There are flashes of light on each lifted wave
As it glides from the farther shore
To the shadowy border our tear-drops lave,
In the lull of the waters roar.

There are harp-strings stirr'd by the perfumed air,
And gushing with melody sweet,
Like the whispered notes of a child at prayer,
In the hush of the twilight deep.
They hear the low music, so solemn and grand,
And heed not the eddying tide,—
For they catch a gleam of the forms that stand
By the streams on the other side.

And we see a light on the calm white brow,
Like the glow of the crimson'd morn;
But we see not the lips on the lids of snow,
All the night that we deem so long:
And we only know, when we hear no more,
And we watch for the passing breath,
That an angel is tenderly lifting them down
The banks of the River of Death.

Only know that their footsteps are pressing the sands
That are washed by the hurrying waves,
And that over their billows out-stretched are their hands
To the shores that their brightness laves.

THE

BAPTIST REPORTER.

AUGUST, 1862.

SPEECHES AT THE BAPTIST MEETINGS—1862.

BAPTIST IRISH SOCIETY.

The Chairman, Sir S. Morton Peto—I believe that Ireland requires the preaching of the everlasting Gospel: and by preaching the Gospel, I do not mean preaching against Popery. During the last thirty years I have seen a great deal of the Irish character, and I do not know a more hopeful man than an Irish convert; his heart is so warm and his energies so active, that you may be quite sure he will be entirely on the Lord's side. But the Irishman is a most difficult man if you once excite his prejudices. And I believe that in preaching the Gospel, the Divine blessing will only be vouchsafed when that Gospel is preached in the way in which its great Author intended it to be taught. I believe that the Gospel should be preached in simplicity and faith, and that we should not attempt to do anything which He has not commanded. A short time since an Irish navvy, thoroughly bigotted in favour of popery, happened to attend one of our village prayer-meetings. He heard Christ faithfully set forth, and as he heard nothing said against the Virgin Mary or anything which he believed, he became a Protestant without knowing it. Shortly afterwards he met with a dreadful accident. He was taken to the hospital, and the operation he had to undergo was a very severe one. He bore it for a length of time, and then he said, "Hold hard a bit, I want to take breath. I want to ask the Lord Jesus Christ to enable me to support this pain." The surgeons remained still, the operation was suspended for nearly a minute. It was then successfully prosecuted. The friend who stood by him, said, "Was your prayer answered?" "Oh yes," he said, "indeed it was. When He stood by me, the pain was not half so bad as it was before." I say if the Irishman is that sort of man that can realise a present Christ and receive Him into his own heart by faith in this way, he is the sort of man who, by the grace of God, will be a centre of light and usefulness to his countrymen around him. It is because I know that the agents of this society proclaim the truth as it is in Jesus that I love the society.

Rev. Henry Dowson.—We cannot yet pronounce the name of Ireland without emotion, nor without some stings of conscience whether this nation, the Government, the Church of Christ, and we ourselves as a denomination, have done that for Ireland which we ought to have done. If speaking could have removed her wrongs, there has been enough oratory in the Senate House and out of it to have transformed Ireland into a perfect Paradise. Surely never was there a patient who had so many physicians, yet their medicines, for the most part, have failed to effect a cure. She has had her times of suffering in past days it is true; past Governments have alternately oppressed and petted her; and she has suffered from demagogues who have roused their fiercest passions. As a Christian denomination, we are laid under obligation not only to evangelise Ireland, but we are the very people, with our peculiar views, to do it. There are those who presume to say that we are intruders, and that we had no business to bring our sectarian views into Ireland, as if we were a new sect which had suddenly come into existence. In 1653 there were Baptist churches in Dublin, Cork, Galway, Kerry, and Clonmel. These churches were formed into an association, published their statistics, and sent a fraternal letter to their brethren in London, not asking for help, but for brotherly recognition. The great principle that we maintain that nothing but the Bible is the foundation of true Christian faith and practice, gives us an advantage over some other Christian denominations. Even the priests of Ireland are ready to admit that we Baptists are consistent Protestants. But if these are our advantages, what should we do? We must increase our means, and multiply our agencies, and fervently pray that the Spirit of God may give those means success.

Rev. F. Tucker. — Ireland is not like the other parts of our great empire, not like our Indian, Canadian, or Australian possessions, placed at the other end of the earth, but lies side by side with ourselves in the mighty waters. Some one had called Ireland a stepping-stone for England when she turned her face towards the west. Or, to employ a figure used by an Irish writer, Ireland is a breakwater to England, something that bears the first rush of the Atlantic before its mighty waves come to our own shores. I may, perhaps, employ another simile, but it is a simile that no bachelor could understand, unless indeed he were a poor Bachelor of Arts with ten children. Ireland seems to me like a child lying in its crib by the side of its mother's bed, near enough for the mother's hand to be stretched forth to hush and pat the restless child to sleep, or to take it up and nestle it in her bosom. And what a noble land it is! I never saw it until two years ago, when in the service of your society I went over to preach at the Hall at Rathmines. I need not tell you of its emerald fields and purple mountains, nor of the hills and the glens of County Wicklow, nor of the basaltic caves of the north-west, or the magnificent rocks at the south-west. Look along the coast of Ireland, and you will see harbours at every point; there are harbours enough to make the fortune of almost any other land. But, alas! the people in that green isle are not only sharers in our common depravity, and sunk in our common fall, but there is a system among them whose tendency is to keep them down in their low estate. I am not here to say honeyed words on behalf of Popery; though, as for the Roman Catholic himself, I say, let there be no oppression, no persecution. I will grant him all social and religious privileges I ask for myself; but I say that if that system should have the ascendency, I can fancy no greater curse for any land. It throws a cloud across the sun in the firmament, and a pall over the souls of men. I do not know whether to call Popery more absurd or more melancholy; for, while it is a Church that claims to be the only Christian Church on the face of the globe, it can be proved, from the oracles of the Christian religion, to be essentially wrong on all the great fundamentals of the Christian faith. An Irishman, speaking of his coat, said it was not made of cloth, but of holes stitched together; and surely such is the character of Popery. It is indeed a most ragged system; it can clothe me with no robes of righteousness, no, it can only clothe me in rags that will not bear inspection at the last great Judgment Day. If all this is true, it is not only absurd, but it deserves to be talked of as most serious and most melancholy; as a soul-destroying system; a mill-stone about the necks of men. In every land where it has gained a footing, it has ground down the hearts of men till one's only consolation is in the belief that its time is short. The tokens that its time is growing short are multiplying amongst us. Looking now to the future of Ireland, I must say, that as Baptists, we have peculiar advantages in our controversy with Romanism. I remember once on a voyage to India, I met on board the ship a military-looking and very fashionably-dressed man, who said to me, "Mr. Tucker, you are a Baptist, I believe." I owned the soft impeachment, and he said "A Baptist! That is a kind of Papist, is it not, sir?" Of course I took good care to set him right on the subject. I told him that Baptists held for the most part the doctrines and articles of the Protestant Church, and more than that, they considered themselves as even more truly Protestant than the great Church itself. Don't you, dear friends, agree with me in this? Are we the men who say a word in favour of priestly power or sacramental efficacy? or, are we the men who, while in word we talk against these dogmas, practice ceremonies which involve both? Are we the men who take a little water and sprinkle it on the forehead of a child, and say, "We thank thee, O Father, that it hath pleased thee to regenerate this child," and then enter the pulpit, and preach a sermon against Baptismal Regeneration? If we were, our consciences would reproach us with gross inconsistency. But I must now ask you, Have you not heard of Jane Phillips, the Sunday-school teacher of Crossmolina? Have you not heard that she was denounced from the altar by the Popish priest? I am sure we are thankful to hear it, and we are very much obliged to the priest. We must measure the length of our stroke by the rebound it makes. When the ship is speeding onward through the water, you are not surprised when some spray comes dashing from the bulwark on to the deck. I wish that all the sailors on board this ship may be drenched with spray until they are wet to the skin. On we are going, bearing a precious cargo of the souls of men, and having the Unfailing Pilot at the head. Now, sailors, every man to the rope! Now ship-masters keep the vessel in repair! Don't spoil the ship for a halfpenny worth of tar, nor be niggardly in your contributions to a society like this. Ireland is not a large place after all, and if you only give in proportion to its size, or in proportion to its claim, you will see before your society a glorious haven of success, and a Pilot to steer you safely in.

Rev. T. W. Medhurst.—They were not favoured in Ireland with very magnificent houses of worship. He had had the pleasure himself of preaching in a cabin, in a barn, in an outhouse, by the roadside, and sometimes in a stable. But it mattered not, wherever it was announced that the minister was about to preach the Gospel, the people would congregate together. Their Presbyterian brethren in the North did not treat the agents of the society very lovingly, and it was no new thing for them to be calumniated by the so-called religious press. Nearly a week before he left Ireland, one of the members of his congregation put into his hands a tract which bore the stamp of the Presbyterian Young Men's Christian Association. In that tract it was stated that the Baptists in Ireland had been using most unmanly arts to get converts into the "dipping-tub." Ridicule of this kind was used pretty freely. At Coleraine he had a church of 150 members. He had amongst them members who would go forth and preach the Gospel in the villages. During the nineteen months he had been in Ireland he had the pleasure of baptizing seventy-five individuals. Several of these had endured severe persecution. One young man had been thrust out of home by his father, and a young lady, a believer in Jesus, who desired to be baptized, had been prevented by force from so obeying her Master. With regard to Roman Catholic influence, a friend of his, who rode on one of the Irish jaunting cars to visit the Giant's Causeway, began to speak to the driver about religion. The man turned round and said "Your honour, I must not speak about this to you. I should have to pay the priest half-a-crown. But if your honour will tip me five shillings, I'll chance it "

Rev. James Mursell.—The Papacy was the blight and curse of Ireland, as it had ever been in every land to which its pestiferous influence had reached; and further, Protestantism in this country was misrepresented in the eyes of the people, and robbed of its fair chance in the struggle with Popery, by its association with the State-endowed Church of the dominant minority. Indeed, these two facts had always seemed to him to constitute the peculiar difficulty with which the evangelical labourer had to contend. But while this state of things aggravated the difficulties of evangelical labour in Ireland, it laid an imperious obligation upon them to maintain that enterprise, not only with undiminished, but with augmenting earnestness and vigour. It was to Protestant Dissenters, as the only consistent Protestants—it was in an especial manner to Baptists, as the most Protestant of Protestant Dissenters, that the work of preaching Protestant Christianity in Ireland had been by God's providence committed. It was the Baptist who, amongst Dissenters, stood entirely free of all compromise with practices which had ever been associated with the destructive delusion of sacramental grace and efficacy. To the Baptists, then, the claims of Ireland upon their compassion and liberality appealed with especial power, and surely those claims were peculiar and powerful. But there was great danger lest the prevailing and absorbing commercial spirit should be imported into the activities of the Church; lest "small profits and quick returns" should be the motto of spiritual as well as of trading transactions; and there was, he thought, a danger lest the recent revivals in Ireland should beget a spirit of impatience with plodding work in regard to our efforts there. Let Calvary, then, be their selected station, the home of their hearts,—There on the awful altar on which the world's consummate Sacrifice was offered—there at the cross where God's own Son died to redeem them with his precious blood—let them consecrate themselves by new vows to his service.

"I ask no heaven till earth be thine;
No glory crown while work of mine
Remaineth here. When earth shall shine
Amidst the stars,
Her sins wiped out, her captives free,
Her voice a music unto Thee:
For crown new work give Thou to me."

BAPTIST MISSIONARY SOCIETY.

The CHAIRMAN, Edward Baines, Esq., M.P.—I feel it a high honour to be called to fill this place in connection with a society which has been so greatly blessed of God as the means of extensive usefulness in the world. Belonging to a sister-communion, whose views of Gospel truth are the very same as your own, I can give you a full-hearted sympathy in every part of your great work of reclaiming a fallen world to its rightful Sovereign and its Saviour. I have always considered that the Baptist Missionary Society was entitled to the gratitude of the Christian world for having been the first among English Protestants in modern times to rise from the disgraceful torpor which had come over the churches, and so become the pioneer in the sublime enterprise of evangelizing the world. The names which to you are hallowed and dear, which to you are household words, do not belong to this society alone, but are claimed by the whole of Christendom, are claimed of history. Those names have been familiar to me all my life, and have always been dear. The names of Fuller and Ryland, of Hall, and Foster, of Carey, and Marshman, and Ward, of Burchell, and Knibb—these are names that one cannot think of without a thrill of gratitude and delight, and I do rejoice to be amongst you to-day, as the society which has been so greatly honoured to have such founders, and such missionaries, and such successes. The founders of this society were men of great faith, of large capacity, of high Christian excellence; and many of your missionaries have been men of the most devoted zeal, and have realised the most extraordinary successes. Those who have had to conduct this society have had to battle with two giant evils in each hemisphere. In the East they have had to contend with the utter worldliness and anti-Christian policy of the English rulers, and also with the most frightful superstition upon the face of the earth—a superstition supported by a subtle philosophy, but which clothes its votaries in sensuality and falsehood. In the West Indies they have had to cope, in the first place, on the part of the poor negro, with a state of moral and mental darkness deeper than the colour of his sable skin, and on the part of the slaveholders, with all the vice, pride, and cruelty, which the system of slavery invariably engenders in its agents. If the missionary societies had gone to encounter these opponents in their own strength, we know that it would have been presumption on their part, and that it must have been attended with utter and disgraceful failure. But we know that they went in the same strength in which the stripling David went to his attack upon the Philistine, and therefore their labours were crowned with the most marvellous successes. It is delightful to recall the successes which have been realised by your missionaries. The triumphs which they have won must tend greatly to strengthen our faith in all the future that remains to the church in its conflict with the superstition and errors of the world. It has been said by witnesses who were as competent to judge as any, that the Serampore missionaries, by their devoted labours, by their high and admirable character, did more to throw open the whole peninsula of India to the Gospel, and to throw down the barrier which had been raised by the East India Company, than the noble eloquence of Wilberforce, or the indefatigable labours of Grant; and in the West Indies, the men that he had already named, Burchell and Knibb, proved themselves the heroes of the emancipation as well as the evangelization of that benighted and oppressed race.

For one of the most glorious events in the history of England or the history of the world, I consider we are mainly indebted to Christian missions—I allude, of course, to the emancipation of the whole of the colonial slaves of Great Britain. I have lately had the pleasure of reading a work just published by one of your honoured secretaries, Mr. Underhill, on the state of the West Indies. He has given a narrative of what he saw and heard in that most interesting sphere; and as far as I am competent to judge, I should pronounce his narrative to be most truthful, candid, and at the same time, satisfactory and encouraging. There is one single fact mentioned by Mr. Underhill in the testimony of Mr. Dendy, one of your missionaries, which is striking beyond measure. In Mr. Dendy's parish, where there were only three persons that could write on his arrival, there are now 1661 out of a population of 5000. There are of Baptist churches in the one island of Jamaica no less than seventy-seven. The number of members is about 24,000. I am citing now estimates both of those who are in the Union and those who are not in the Union. There are besides 6,000 inquirers, making 30,000 who may be considered pious persons. The number of these congregations amount to at least 50,000, so that they have, what I think we should be very glad to realise in this country, an average congregation of 500 for every place of worship that they have in the island. The amount of money which they now subscribe, although not equal to what it was just after the emancipation when wages were high, when the wants of labourers themselves were very few, and before the dreadful scourge of the cholera, which swept away so many thousands of the inhabitants, the amount they raise for religious purposes, is no less than £8,000 a-year. If the number of churches were eighty, instead of seventy-seven, it would be an average of £100 a-year raised by each negro church. It is a very striking fact, that the £100 a year exceeds by three or four fold the amount of church-rates raised by every parish in England and Wales. One act of duty, one high principle is the gain of another, one success leads on to another. Am I too bold in saying that the result of the labours of your missionaries in the West Indies, has been to bring about that state of things which now exists in the far more important country which adjoins it—North America. I believe it has been done in this way. I believe that the accomplishment of emancipation on religious principles, and with such perfect safety, in the West Indies, raised the Christian feeling and sentiment of the people of the Northern States, and brought about the state of things in which it was impossible that slavery should longer be tolerated in that country. I am happy to find that at no period of the history of your society, have you enjoyed a higher prosperity, either financially or spiritually, than now. Still, my friends, how great is the work remaining to be accomplished. I have spoken in tones of encouragement and congratulation of the triumphs that have been achieved, because they tend to sustain that faith of ours which is so feeble, and so apt to droop under discouragement. But remember the vastness of the work which yet remains to be accomplished. Three-fourths of the whole human family are still in heathen or Mahomedan darkness; five-sixths of the whole human family may be considered as sunk in the most serious error in regard to those things which relate to their everlasting peace. You have, therefore, on the one side, in what you have done, everything to strengthen your faith. But, on the other side, you have in the work before you everything to fire your spirits and to stimulate your zeal. Glad am I to know that you have a motto which you inherit from your first founder, and, which has always seemed to me to be an admirable motto of any missionary society—"Attempt great things for God, expect great things from God."

Rev. Dr. Vaughan.—This is your seventieth anniversary. Threescore years and ten! If you were a person instead of a society, that would be rather a depressing figure to look at; it would be very painful to be obliged to suppose, that vigorous as you have been in the past, the future, according to a law of nature, must be expected to be very much labour and sorrow. But we know that though man's years are few, his works may last on. We should remember that length of years in the case of an institution, instead of being a sign of weakness and decay, is rather a sign of strength, and a promise of endurance and enlarged growth; therefore, I can congratulate you, my Christian friends, upon threescore years and ten; and I must say, that considering your years, most of you look very well. But seriously, seventy years! That takes us back, you will remember, to 1792; then you were born as a society. Many things were born about that time. The first great French Revolution was in throes at that juncture; and we know now, as a matter of history, somewhat of the things which came from that source. When God shook the nations in ancient times, it was that "The Desire of all nations" might come; and when He shakes the nations now, it is always as a teacher, and His lessons are intended mainly for the church. Let us not, then, in whatever circumstances of excitement we may be thrown, lose heart for the cause of God. Save us, I say, from society asleep; give it to us awake, and the good will have its place as sure as the evil. Then, again, the manner in which your society came into existence, as well as the time of it, is to me beautifully instructive. The good men who laboured first of all in connection with your churches in heathen lands, were men of an order which the flaunting people of that time would have passed by in utter heedlessness, and perhaps in utter scorn. But they had a work to do. I remember some twenty years ago, standing upon this platform, when an organization was inaugurated for the purpose of exploring the *terra incognita* of Africa—that there should be *incognita* there no more—that Christian civilization and Christian piety should be spread over that vast region. It was a wonderful gathering. In that chair where you sit, sir, was that illustrious Prince whose departure we all feel as a personal loss; and on that occasion among the orators of Exeter Hall was no less a man than Sir Robert Peel, who made an eloquent speech in favour of the movement; there was also the now Bishop of Oxford, who made a speech; and about where I stand, sat the Bishop of Exeter. It was such a gathering of rank and fashion, as these walls had never before seen, and have never seen since. Well, when the scheme was shaped out, nothing could be more scientific, comprehensive, and complete! a grand central body, and a number of subordinate committees were to cover, upon the principle of a division of labour, the entire field of well intended action. But what was the end of all? It was a mere exhalation—beautiful indeed to look at in the light of royal and courtly splendour, but a vapour it was, and as a vapour it passed away. The good people who joined together for that object began at the wrong end; they began at the top instead of the bottom; they began with the artificial in place of the natural. God's work in this world, if we take history as our instructor in relation to it, is not conducted after that fashion; it is a spiritual work. If carried on effectively it must be by spiritual men, and spiritual men are what they are by God's working, and altogether independent of the much or little of refinement, the much or the little of outward splendour. Oh, how very small did your Baptist Missionary Society look beside that! Yet here you are; and never, it seems, in a condition preferring so strong a claim upon your gratitude to God for the measure in which He has answered your prayers and blessed your efforts. Surely the Baptists would be wanting in that thorough manhood which has characterised them from their birth downwards, if they were not a brave-hearted people to day, and I feel sure you are. God has given you work to do, and no small part of it have you been permitted to do. You have been permitted to take hold, as it were, of both the Indies; you have taken hold, in a manner that cannot be forgotten in the history of the world, of the great Peninsula of the East, and of the Islands of the West. And in these operations, I need not remind you, you have been just carrying out the missionary character which pertains to the essence of a true church of Christ. What is the New Testament, but a great Missionary Register—a record of the first Christian missions? When the Apostles went round, and dotted the great Roman empire with churches, placing them in all the great centres of population, they did so with two ideas. Each of these organisations was to become a great constructive power in relation to the truth committed to them, and a great diffusive power in regard to the dissemination of that truth; and the Apostolic heart never swelled with more delight than when in writing to a church it was possible to say, "From you sounded out the word of the Lord to all that were in Macedonia and Achaia, so that we need not to speak anything." The Apostle Paul always judged of the condition of a church Godward by what he knew to be the condition of that church manward. And be sure of this, my friends, if the world in which we live is ever to be rescued from that creature-worship—that idolatry which is so obviously the besetting sin of our fallen nature, that work is not to be accomplished by metaphysics, not by any process of philosophy, not by reason acting under the best direction possible—it must be done by authority; that authority being God speaking from Heaven to settle what our imperfect reason never can settle. I do not believe that it is possible to get the human spirit up into such relation with an Infinite Being by the ladder of mere reason. Very few people ever try, as an effort of their individual thought, to bridge over the distance between the finite and the infinite. Go back far as you may, travel through untold ages of the past, and everywhere a voice comes upon you, "He was, and was, and ever was." Ascend high as you will, there is higher than that; descend deep as you may, there is a deeper still; travel far right and left, as the wing of imagination can take you, and there is a wider yet. God is. That eternity, that immensity; this poor brain, how it reels and staggers as it endeavours to conceive of that Infinite Spirit as an eternal Being and a Father! We want, my friends, a voice to speak from the invisible world upon authority, attesting it to be the voice of God, and settling for us the character of the Deity, and giving to us the basis of worship of Him as an Infinite Being. Apart from that, you will not find men become the worshippers of that

Being. Of the strange tendency there is in the mind of man, as man, to drop down from the vaults of such a nature to the worship of limited created natures—that is, to drop down from the worship of God to the creature and to idolatry—you have a striking instance in the history of Romanism. For of that system, where it is popularly developed, it is hardly too much to say that is a religion without God, and a Christianity without Christ—a worship never extending to God, or hardly ever to Christ, almost everywhere, among the masses of the people, to saints, and in the highest, to the Virgin Mary. Will you get this world out of creature-worship by that, or by metaphysics? No; not while the world stands, and the laws of the human spirit are what they are. We have to go and preach to this world the character of God, and what is infinitely more than that, we have to present to them the character of Christ. We have to say that he who knows the Father, who has come from the bosom of the Father, is before us as the image of the Father, and he is here that our weak aptitudes for religious thought and feeling may be aided in the knowledge of Christ to find the knowledge of the Infinite; so that when man puts himself in the presence of Christ, whom he feels he can know, and asks, "What is it I may hope or fear of him?" he then knows what it is he may hope or fear from that Father whose image Christ is, and from whom he has come. The Incarnation, therefore, instead of being a mystery at which men should stumble, appears to him to be an essential element of a revelation which is to raise man upwards to God; we go through the human upwards to the Divine by an arrangement that could have come to our help only from the Wisdom that has comprehended the depths of our necessities, and that we want to meet those necessities. Scoffers say the world remains as it was. The world does not remain as it was. It does not remain as it was intellectually. What was this earth to man when the gospel was first published? The Mediterranean Sea was called by that name to distinguish it because it was regarded as the centre of the earth, and the earth consisted of the nations that circled that sea. That was the earth of the men of that time. Why we live in a new world: we get to the antipodes while they would pass from one border of a nation to another. We live, as it were, on a new globe, as compared with them. Then look at the heavens. They thought the earth was a flat; that it stretched off, they hardly knew where; that it was sustained, they hardly knew how; and that those brilliant objects passed around it. Are the heavens that have been brought to our sight by modern science, the heavens of that day? No, we have "new heavens and a new earth," intellectually, compared with them. Now, wherever man is, his brother can face him; and wherever there is error there is no longer a "devil's preserve" for it. And this world is not the same socially. When this Gospel came into it, such was the estimate of man commonly entertained that I do not think any priest, or any philosopher, ever thought it possible to lift up the mind of man, taking men as they were generally, to the worship of an Infinite Being. It was in the nature of all these Paganisms, as it is in the nature of all false religions, to have a most desponding and degrading conception of the capabilities of the human mind, looked at generally. But that is not our view of things. What did the Gospel do when it came into the world? It assailed every man to whom it was addressed. It said to him, "I have a message from God unto *thee*; receive it and live, reject it, and thou wilt perish." The man might say "Yes; but there is the emperor, he decides those things, and there is the priest. The preacher of the Gospel was bound to say, "Have done with the emperor! Have done with the priest? The message is to *thee*. It must be the act of thine own spirit to receive it and live; or to reject it, and die." No. It was taking the conscience and the spirit of man out of the hand of the priest, and out of the hand of the magistrate, and placing it immediately before God, and making religion to be a matter beginning and ending with the relation between the spirit and the Infinite. And that implies self-reliance and responsibility in man. But how could slavery unite itself with that? This was not merely recognising man as man, but it was dealing with him as capable of determining for himself the highest questions relating to human interests. I do not wonder that the rulers of the earth endeavoured to drive back the human spirit from this great advanced landmark in its history to which it had thus attained. Great efforts after a while were made—aye, and great efforts are being made now in every direction—to beat it back from that independent ground. But back it is not beaten—back it never will be beaten. No, the tide will roll, freedom will expand itself, in these its noblest forms, until at last it shall be felt by rulers, as by subjects that consciences and souls are God's. But I said that, socially, man was the better. He became such inevitably in the measure in which he could be made a religious being after the manner of Christ's Gospel. What was the state of things then? The great majority of human beings upon the earth were slaves. In Attica alone the slaves were three to one as compared with the citizens. The old Roman patricians had some of them slaves to the number of ten, fifteen, or twenty thousand, upon their domains, and mounted garrisons to keep them in order. They sent them off to their field labour with logs at their feet, and housed them at the close of day as we should scarcely house our cattle. The artisan population, as well as the agricultural population, were the great mass of them, slaves. Sir, Christianity has put an end to all that. It did not leave the world where it found it. When the serfdom of feudalism came up in its place, that element of paganism it vanquished by degrees, and now we find that the soil of christendom, on this side of the Atlantic at least, is free from stain of that kind, and on the other side it will be free also. We have but to labour in the future as in the past, and it will be realised. Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail christianity as their foe, little do they think of what it is that christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the Cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for christianity to call into existence a state of society such as we see now, where in almost every street in our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions! The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man had become a sinner, and there was to be a Saviour, four thousand years passed in the world's discipline before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is, ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

Rev. E. White in a lengthy argument, sustained by facts, advocated, in opposition to the views of the Oxford Regius Professor of History, the policy of Great Britain sustaining her colonies, especially in the West India Islands.

W. H. Watson, Esq., referred to many pleasing facts in relation to East India Missions. Eight more missionaries had devoted themselves to the service; nearly 3,000 persons were now members of the churches, two hundred having been added during the year. The good work in India was progressing; an Education Society had published a magazine for the young in Bengalee; a Sunday School Union had been formed; and Mrs. Sale and Mrs. Mullens had done much in the instruction of Indian ladies in the zenanas.

Rev. A. Mursell. He had no doubt that if he had been born in the days when christian missions were begun, he should have joined Sidney Smith in laughing at the notion of a sea-sick missionary being served into a hash at some cannibal banquet, and that he should have brought his little squirt of cold water to the stream of ridicule which was poured upon the grandest conception of the last eighteen hundred years. He felt thankful that he was not born when a set of misguided witlings endeavoured to strangle a noble enterprise. He was not afraid to look at results, although he had no sympathy with those miserable utilitarians who were ever ready to contrast the money spent upon missionary purposes with what appeared to be the actual achievements. One golden crown of heaven was worth all the golden sovereigns of earth. But this was not regarded by some people as a business-like computation, and from them the cry still comes, What have you done? It would be easy to show that much had been done. Was it not a most astounding result of modern missions, that besotted devotees of idols should not only embrace but preach to their fellows the unsearchable riches of Christ. And as this agency became more enlightened and efficient we should be able to leave the work to them altogether. That was one drop of comfort for the economists. But what more had been done? How could these preachers have preached without the Bible, and how could they have read the Bible without its being translated? And by whom, he might ask the grumblers and the revilers of "The Edinburgh Review," had this work been done? The "dyspeptic missionaries" and "consecrated cobblers" had called forth a literature out of a jargon of hieroglyphics, and "cobbled" the Sacred Scriptures into all the dialects of every *patois* of the East. "Where is the wise, where is the scribe, where is the disputer of this world? hath not God made" uncommonly foolish a great deal of "the wisdom of this world?" Turn to the West and we gather fresh trophies; but at the present moment, instead of seeing on the other side of the Atlantic a christian brotherhood eager in their holy emulation with ourselves in this work, we behold their hands imbrued with blood. Standing still amid our ruined industry, our paralysed machinery, our stagnant enterprise, we look across the water to our brethren in the West, and again the cry is heard, "Cry havoc, and let slip the dogs of war." War, which means poverty, slavery, orphanhood, tears and blood, that is what we see when we look for sympathy and support in our missionary work across the Atlantic wave. God grant that it might soon be brought to an end! We had done much in the West India Islands, where the difficulties of language that met us in the East had not to be encountered. Apart from the flourishing churches which had been planted in the West India Islands, he could point to one colonial achievement which might be honestly claimed as the fruit of christian missions. But when he mentioned the emancipation of 800,000 African bondsmen as the result of christian missions, he had no wish to detract from the share which such men as Henry Brougham were entitled to claim in the great work. But he asked, where, without christian missions, would those slaves have been now? Would not the chain have been clasped around them as tightly as ever? The same statesmen who had spoken for the missionary had spoken for the slave, and the missionary who had pleaded for Christ had also pleaded for emancipation. William Wilberforce was as much a missionary as William Knibb, and Knibb was as much an emancipator as Wilberforce. He claimed it as an act the most magnificent and sublime in the annals of the world, this liberation of the negroes of the West Indies. It transpired at a time of the most profound and general peace, when the crown of the mightiest empire upon earth had just been placed on the youthful brow of Victoria, the beloved mistress of Great Britain, and when the sceptres of earthly empires shall have passed away, this act will be remembered as the noblest that ever was performed by England, when, with her youthful sovereign at her head, she proclaimed freedom to the slave. Mr. M. concluded with an eloquent apostrophe to liberty, and by drawing a bright picture of the future of the world's history, when both material and spiritual slavery will have ceased from the earth, and the reign of the Redeemer be universal.

Poetry.

THE CHRISTIAN'S HOPE AND TRIUMPH.

Who would not be a Christian? Who but now
Would share the Christian's triumph and his hope?
His triumph is begun. 'Tis his to hail,
Amid the chaos of a world convulsed,
A new creation rising. 'Mid the gloom
Which wraps the low concerns of states and kings,
He marks the morning star; sees the far East
Blush with the purple dawn; he hears a trump,
Louder than all the clarions and the clang
Of horrid war, swelling, and swelling still,
In lengthening notes, its all awakening call—
The trump of Jubilee. Are there not signs,
Thunders and voices, in the troubled air?
Do ye not see, upon the mountain-tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds, which long
Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand chorus, which shall usher in
The hastening triumph of the Prince of peace!
Yes; his shall be the kingdoms. He shall come,
Ye scoffers at his tarrying. Hear ye not,
E'en now, the thunder of his wheels? Awake,
Thou slumbering world! Ev'n now the symphonies
Of that blest song are floating through the air—
Peace, peace on earth, and glory be to God!

Reviews.

The Duties and Prospects of the Baptists. A Discourse delivered in Bewick Street Chapel, Newcastle-on-Tyne, on Sunday evening, the 25th May, 1862. *By William Walters. London: J. Heaton & Son.*

OUR esteemed brother, as we expect most of our readers are aware, is pastor of the church which meets in the place of worship where this discourse was delivered. It appears in the form of a tract of sixteen pages, and may be had, we presume, for a penny or twopence. In this respect it is a small affair, but it is full of large thoughts, and we are glad that we have them in a cheap form. We want such thoughts and sentiments diffusing as widely as possible. The copy before us is the *fifth* thousand; we should rejoice to hear of the fiftieth. We select a few paragraphs from the close of the discourse.

"It should also be remembered that our sentiments are making rapid strides among other sections of the church. On the one hand, it has been estimated that so much is infant baptism on the decline, that not more than one in twelve born in connection with pædobaptist denominations is baptized; and, on the other hand, many adults are baptized by baptist ministers, who still remain in communion with their own bodies. As a general rule, this course is not to be commended. It must either impose restraints on the baptized, or subject them to the charge of being troublesome. Moreover, it wears the aspect of inconsistency. On all grounds, it is better in such cases that persons join themselves '*to their own company*.'

The hopefulness of our prospects is increased by the fact that our principles are in accordance with the Word of God, and the spiritual character of the New Testament dispensation. We rest our faith on the Bible; and because the Bible is destined to be one day victorious over every form of error, we are expectant of universal triumph. Just in proportion as men come to study the Scriptures, and draw their doctrinal sentiments, and learn their obedience from them, will they discover that believers' immersion is also a part of the Divine will. As the Church advances towards perfection, clearer light to understand the Bible will be vouchsafed, and greater grace to obey it. There will be a growing decrease in the numbers who say that baptism (as we understand it) is not commanded, and also in the numbers who say it is not essential.

Moreover, all notions of sacramental efficacy must be discarded. They are figments of popery, and must by and by be scattered to the four winds of heaven. The conviction that religion is a personal thing—a transaction between every individual man and his God—is gaining ground in the minds of men. This conviction is in harmony with the genius of the Gospel dispensation, and must ultimately become universal. With the approach of its universal reign will be the approach of our final victory, and the unrestrained submission of mankind to our Divine Lord.

The age is one of thought and inquiry; this fact is favourable to our prosperity. There is an increasing disinclination to take religious truth on trust. Everywhere men are examining for themselves the bases of belief. This spirit of investigation, if combined with a spirit of docility, and devoutness, and reverence for God's word, we hail with joy. From it we, as baptists, have nothing to fear, but everything to hope. Our regret has often been, that men were too indolent to study Divine truth for themselves, and too confiding in the investigations and results of others. The quickened mental activity of the age is one of our best allies. 'The evidence,' says the Hon. and Rev. Baptist Noel, 'in favour of baptizing none but those who make a credible profession of faith in Jesus, is so strong, that nothing but a candid examination is wanted to bring all sound reasoners to see this to be a scriptural and a rational practice. The examination will only end in the conviction that we are right.'

The concessions of those who differ from us aid our advancement. Many of the ripest scholars and the most profound theologians, among the pædobaptists of this and other countries, admit that the practice of the first churches, and the teachings of the Word of God, are on our side. Volumes might be filled with their admissions; and however inconsistent with these admissions their conduct may appear, yet sooner or later they must have their influence on the public mind. The unwilling testimony thus borne to the truth, will not be borne in vain. It will lead to inquiry; the process of inquiry will constrain men to examine the New Testament; and if that examination be pursued from right motives, and in a proper manner, we may expect, as I have already intimated, the most satisfactory results to ensue.

There are several other indications of a hopeful kind to which, had time permitted, I might have called your attention. Enough, however, has been said to show that we are on the side of no weak or failing cause. If we are true to ourselves, and true to our principles, success is sure. Nay, more, whether we are true to these principles or not, their triumph is certain. 'Truth is mighty, and must prevail.' Mordecai said to Esther when urging her to plead for the Jews, 'If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.' And we say to you, that, should you fail in your duty, and prove unworthy of your illustrious ancestry, and of the high honour which the Lord has bestowed upon you, then God will raise up others to espouse His truth and defend it. You will sink in infamy, but the truth to which you proved recreant will be crowned with unfading laurels.

Bestir yourselves, brethren, to your duty. In these districts there is ample room for the use of all your means, exertions, and influence. Strengthen yourselves by daily communion with the Father of our Lord Jesus Christ—by daily study of the sacred Scriptures—by daily meditation on the example and vicarious death of your great Redeemer. Your opportunities for labour are fast passing away. Those whom you should benefit are every day going to their graves; and you also are dying men. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' Amen."

Christian Activity.

THE LONDON BIBLE-WOMEN.

THIS is just such a movement as we love to notice. The fact is, these bible-women are simply female scripture readers, who go quietly about their work without making any fuss about it. They are supported by a few pious ladies and gentlemen, who hold no public meetings to tell what has been done, and make no appeals to the public for support. Such a mode of doing good is so modest and Christ-like, that its promoters may indulge the most cheerful hopes of the divine blessing. Of this excellent enterprise the *Methodist Recorder* says:—

"The bible-women's mission was originated by Mrs. Ranyard, who, as "L. N. R.," is very widely and favourably known as the authoress of "The Book and its Story." The constitution of the little army is very simple. The women, who number in all nearly two hundred, are divided into small companies, presided over, and directed by lady superintendents; while the originator occupies a very laborious post as commander-in-chief. Without doubt, to the energy, piety, and administrative talents of this estimable lady is owing the efficiency of the corps, and the success of its operations. The women are taken from the humbler ranks of society. Educated women can only be got as volunteers, and volunteers it would be impossible to organise, or, if organised, to control.

Mrs. Ranyard's movement is entirely unsectarian; and, as with all other unsectarian movements, the patrons and friends regard this fact as being a great element of power. It strikes us, however, as being a standing evidence of the insufficient power of the churches to cope with the irreligion of the masses. And we do not care to conceal our firm belief—indeed, we dare not conceal it—that our churches are only exerting an influence on the world, compared with what they might exert, as small as a pop-gun pellet is to an Armstrong cannon ball. We want to know to whose care the conversion of the world is committed, if not to the churches? And how are the churches fulfilling their trust? If we are not satisfied with the zeal of our own church, we are convinced that it is at least as earnest and as successful as any other in the land; and what are we doing? Let us look at last year's operations. We had about 1,200 ministers actively engaged in the British Isles, each of whom would preach on the average one hundred and fifty sermons, or even more, during the year; there were about 7,000 or 8,000 local preachers, whose number of sermons would probably average fifty each; we had over half a million of sabbath school scholars, from whose ranks the church membership should be swelled; we had a very multitude of class-leaders and tract-distributors; and all these besides the 300,000 church members, every one of whom ought to be a *worker*—and what was the result of last year's labours? A net increase of FIVE THOUSAND! As we think of the apparently enormous capacities of even our own church, and of the comparatively insignificant results of its operations, we are almost led to consider the conversion of the world through the instrumentality of the church as an impossible achievement. *Five thousand* additional members in one whole year! Why five times the number ought to have been added from our senior school classes alone, and probably would have been, had the teachers *aimed* at, and been satisfied with nothing less than, the individual conversion of their scholars. And what ought to have been the result of all the pulpit appeals on the scores of thousands who attend our chapels, but who are not identified with us as church members? And ought our 300,000 members to be doing nothing towards the conversion of the world? Going in and out as they are every day amongst the ungodly, ought not their influence to be *felt* by the world? Is it too much to say that there is scarcely an active member who *might* not during the year have been the means of the conversion of at least *one* sinner? Let but our own church awake to a sense of its responsibility and duty; let but each member, each teacher, each minister, feel that it is imperatively demanded of him by the Master whom he has sworn to serve that he should take some part in the conversion of the world, and we can then hope for the world's evangelisation."

These faithful remarks call for the serious consideration of all the evangelical denominations of christians in the land, the greater part of whose members are half asleep!

Revivals and Awakenings.

OPEN AIR REVIVAL SERVICES IN SCOTLAND.

THE Rev. DENHAM SMITH of Dublin, the well-known and successful Revivalist, thus describes the scene and the proceedings:—

"Huntly is not far from Balmoral, the Scottish residence of our beloved Queen.

The scene of the assemblage was in the Castle grounds of the Duchess of Gordon. The light of blessing which fell upon us all will not dim the coronet of that excellent christian lady, but the rather will gleam in it as among its chief attractions. Delightful is it to see her, and now, Lord Aberdeen in the same great work of saving souls, not ashamed of the Lord Jesus; but, by their rank and influence, professing Him before men. Huntly is forty miles from Aberdeen, a distance over which many came to the meetings, diffusing joy and blessing on the way. The number that left Aberdeen at eight o'clock on Wednesday morning was just sufficient to fill probably fifty carriages—(yesterday morning this number was considerably exceeded). During the course of the forty miles journey, this company, and those in other carriages, made the valleys of the Don, the Ury, the Gaudy, and the Bogie, vocal with the sound of revival hymns. It was truly a spectacle not easily to be forgotten—the lofty hills around looked solemn, as if conscious of the deep meaning and value of the souls assembled; the waving woods and soft gliding waters sent forth their summer sounds as if to say 'God is in this place.' Many who were not present, christians of every name, will have much joy in knowing that for two whole days a solemn multitude, comprising, nobility, gentry, ministers, and people of all grades, continued together for the grand, yet simple purpose of prayer, praise, and hearing of the word! and what are all other purposes compared with this? War, pleasure, or art, may convene their lovers in vaster numbers, but the ends they serve, however important, die at death,—survive not in eternity—do not save—do not satisfy. What if a world of victory—of pleasure—of art—if no salvation, no Christ. 'What shall it profit a man if he gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?'

At times, such was the awe, the tearfulness, and tenderness, over the faces of the people, that none needed ask the reason or the cause—it was evident the Lord was there. The number (at one time eleven to twelve thousand souls) deeply affected me. As each train came in, it poured out its long road of people to the spot, and seemed to impress the spectator with the sentiment, 'and still they come.' Hymn after hymn was sung, and prayer succeeded to prayer; Ministers of all denominations joined in addressing the people. It was a union of christians for the work of Christ—a work infinitely more important than their disunions; one heart and one mind pervaded high and low, rich and poor. How blessed a thing if the example of Huntly could be generally received—if Broadlands could once a year (under similar regulations) be thrown open to all Hampshire, or other noble grounds of the Isle of Wight; greater honour for souls to be won by such means, than if conquerors or even kings, trod, in privilege, their silent heights and wooded glades. Long after the coronet of the Gordons has become dust, the souls saved at the Huntly meetings will remain a memorial, in heaven, of God's grace and love in using that house as the means of their eternal salvation. On the first day some six addresses were delivered by clergymen and ministers of the various christian churches of the land. It fell to my lot to address the multitude in the morning—in the afternoon the children principally belonging to the Gordon Schools—in the marquee I addressed those who were under deep personal anxiety. A scene of deep solemnity occurred here; like wax before the fire, so did a multitude of hearts melt under the power of the truth as it is in Jesus; it was whilst showing how that we might have our catechisms, our ordinances, and even our bibles, and yet not have Christ, not know Jesus, not know that we are saved, that the people were broken down into tears. Many became personally anxious—many acknowledged a joy and peace in the belief of the truth which they had never known before. The second day will remain with me a day never to be forgotten. I was just about to rise to address eleven thousand souls, when a letter was put into my hands conveying the intelligence of the death of my mother; at first I knew not how to speak, but the Lord was with me. I told the people the touching story of the letter, said that my earliest remembrance of religious conviction was in connection with the sainted one gone, that my infant hand had often been placed in her hands whilst, in private, together, she would pour out her heart before the Lord for me in prayer; I told the multitude of mothers of their wondrous power, a power the greatest in this world, next to that of God: the place became a Bochim, and a request was made that the meeting should resolve itself for a time into one of prayer for mothers, especially for such as were awakened and anxious as to their own or their childrens' salvation. Deep and solemn where the strains of prayer which arose over the forest of human beings. The addresses proceeded, whilst it was announced that I would meet with any who were the subjects of a personal awakening for salvation; in the Duke of Richmond's marquee, upwards of two thousand responded, with whom, amidst weeping and supplication, I was engaged for nearly four hours; many were under sore concern for salvation—many found the rest they needed. Seeking to take a low place—the instrument nothing. The Lord gave such a blessing as I cannot now describe.

How pleasant it is thus to think of what the Lord is doing, of the instruments he is using—of the multitudes who praise him in those pleasant songs which Scotland, as well as Ireland and England, delight to join in. It was at the end of this last named meeting in the tent, with the anxious, that I retired to the train to mingle my tears and hopes at a mother's grave six hundred miles away. As I departed a solemn tranquility pervaded my mind; how could it be otherwise, I was now an orphan—my father had died when young, my mother was now no more. The multitude departing, many of them to meet no more on earth, slowly and solemnly singing,

'Good night, dear friends, good night.'

There was a power in this hymn, sung to an old Scottish air, that deeply touched me,—at times from such a vast assemblage, its sound reminded one of the sound of many waters; at others, it was low and warbling like the voice of harpers harping with their harps; the last verse of it fitly harmonized with the feelings and longings in which many had indulged:—

'When we ascend to realms above,
And view the glorious sight,
We'll sing of his redeeming love,
And never say, Good night.'

As the multitude separated, ten to fifteen thousand souls, some thousands by rail, where still they sung, 'good night, dear friends, good night,' and others wending their way in carts, and cars, and wagons, over mountain and moor, to their hamlet homes, they too singing, 'Happy day,' or 'I do believe;' it was delightful to catch their strains and reflect on the untold blessings many of them had secured, and the rich recompence that God would certainly give to the noble lady, and others with her, who had been the promoters of the gathering."

Narratives and Anecdotes.

TWO NESTORIAN CHRISTIANS IN LONDON.

A RECEPTION was given to two interesting strangers at the Metropolitan Tabernacle, on Friday evening, June 4th. They were not visitors to the Exhibition, but two brethren, whose style and titles respectively are Mar Johanan, or John, and Mar Tishback, or Isaac, who after tracking their weary way on foot for several thousand miles, and suffering privations and hardships, which from their unacquaintance with the English language, they are barely able to express, have at length arrived upon the shores of Britain, and at the present moment are in the grateful reception of the hospitalities of the metropolis. John is a minister, priest, or presbyter, styled in his native tongue, *a kastista*, and Isaac is a deacon, styled (in a language which, it is affirmed, no one in London is able *to speak*, albeit, one individual can write it), a *stamstara*. John is a man somewhat advanced in life, according to his own patriarchal diction, "old and advanced in years; sixty and two years have been his life upon the earth." He is a married man, and speaks in the following terms of his family:—My wife is old. The Lord gave us two daughters. Our children God hath taken from us.

The presbyter goes on to say, that formerly his people did not read the Old and New Testaments; they only possessed the Scriptures in a dead language, and none but the priests could read them. But American missionaries have laboured assiduously amongst them for some years, and one of the results of their labours is, that the people now possess the Bible in their native tongue. Mar John, in speaking of the labours of these missionaries, says:—"Our Lord Jesus Christ sent the apostles (missionaries) to us. He brought us out of darkness into light. Not all our people—part of them—receive Protestantism. A great portion wander from the apostles. May our Lord Jesus Christ give these apostles their reward in the kingdom of heaven. Amen." By way of postscript, the presbyter adds, "Cyril said Mary was the mother of God. Nestorious said Mary was the mother of Christ; his (Nestorius') apostles came and expounded at Oroomiah; this is written in the history."

They left their home in May, 1861, to seek relief for their countrymen, who were then suffering from famine. Of the land of their nativity, it may be sufficient to state, that it is situated between Persia and Turkey, and its inhabitants (as Mr. Spurgeon remarked when speaking of them), have for centuries been crushed as between two millstones by their dominant neighbours. The country is mountainous, embracing Ararat within its range; and it is not a little remarkable, that the Lord has made its physical characteristics subservient to the accomplishment of spiritual ends. Both in the case of this province of Kurdistan, and in the more familiar one of the Vaudois mountains, the geographical peculiarities of the district have been made instrumental to the maintenance of an unswerving testimony in their midst.

Little was known of this ancient branch of the church, to which our stranger friends belong, until it was visited by the American missionaries, and subsequently by Mr. Layard, who gives a very interesting account of them in his work on "Nineveh and its Remains." Of the death of one of the missionaries, Mar Johanan writes in the following terms:—"The day that God took away Mar Stoddard, I, the presbyter John, was with him that was Mar Stoddard, on the day that he slept the sleep of death. When he, Mar Stoddard, came from America, Mar Perkins, the first apostle of Oroomiah, sent me to Mar Stoddard, who spoke with me of the salvation of our Lord Jesus Christ. He taught me concerning the way of true christianity in our Lord Jesus Christ. Mar Stoddard instructed me in this way of salvation; God gave him his reward in his kingdom. All who have been apostles in Oroomiah know me, this presbyter John." Oroomiah is the name given to a district of Kurdistan, and also to a town of considerable size. Owing to long scarcity, Mar Johanan and Tishback received a letter written in indifferent English from their ecclesiastical superiors, which, though materially the worse for its extensive travels, still bears the seals of Mar Johanan, Bishop of Oroomiah, and Mar Isaac, the late patriarch. Seals of black ink, with white letters. Armed with this document, which commends them to the hospitality of foreign friends, these simple-minded christians set out on their perilous mission, in utter ignorance of any European language. Travelling through Armenia, they bent their steps in the direction of the Caucasian mountains, whence they traversed Russia till they arrived at Moscow. At Moscow, the general superintendent Diechloff wrote a German note at the back of their letter, and attached his official seal thereto: this bears date Nov. 25, 1861, from which we learn that our dear friends must have spent no fewer than six months in tramping their way from Ararat to Moscow. From this latter place they proceeded through Poland to Königsberg in Eastern Russia; here they received another note, dated April 17, 1862, five months of a Russian winter must therefore have been endured by them in their transit from the former of these places to the latter. The remainder of the pilgrimage was accomplished much more rapidly; proceeding by the Baltic to Hamburg, they were helped on their way thence by two Protestant pastors to London, other friends also rendering them timely aid. The letter from Königsberg, signed "E. Tartakover," makes honourable mention of the Mar Isaac, who signed, or rather sealed, the letter from Oroomiah, and commends his christian earnestness in Persia. On the arrival of our visitors in London, they were taken by the police to the Strangers' Home at Limehouse, where they have been generously entertained. There appears to have been little worldly wisdom connected with this sorrowful expedition, but not, we trust, a little faith. Our patriarchal presbyter and deacon not only quitted their country in ignorance of every European language, but without money. They say it is "many days" since they left home, and from the data already given, we can form an approximate idea as to how many. They appear to have imagined, that if they could but reach London, all would be well with them, and do not seem to have had the remotest idea of what they would have to encounter on the way. Mar Johanan says that he no more knew what was in his English letter than Uriah knew what was in the letter which David gave to him; he only knew the letter related to their necessities. Writing of his expedition he says, "I went forth from my house, as God said to Abraham, 'Arise, go forth from thy land; go to another country.' Abraham knew not;

I also, Presbyter John, went forth from my house not knowing the way whither I went. The Lord Jesus Christ helped me in the way as he helped Moses when he fled from Egypt, as he helped Jacob when he fled from before Esau, as Joseph in the land of Egypt; thus helped me our Lord Jesus Christ in all my ways; so helpeth the Lord Jesus Christ all christians. Amen."

The Presbyter brings one of his letters to a close thus: "An epistle written in London, in the year of Christ 1862. For the love of Christ, speedily help us on our way. Our country is afar off. Here endeth the epistle from Presbyter John."

Baptisms.

FOREIGN.

America.—Whilst our "ear is pained" and our "soul is sick, with every day's report of wrong and outrage" which comes to us from the scenes of conflict and horrid carnage in the Southern States, it is some relief, though small, to notice a few incidents of another character. We select the following from the *Morning Star*, a baptist newspaper published at Dover, New Hampshire.

North Parma, State of New York.—While our hearts have been comforted by cheering reports of revivals in not a few of our churches, we are happy to state that the baptist church located in the pleasant village of North Parma, has been favoured with a good work of grace during the past few months, the influence of which remains as a precious incentive to increasing faithfulness in the cause of Christ. For nearly five weeks, with an occasional exception, meetings were held every evening with encouraging results. The church has been greatly strengthened by the effort in many respects. Many who had been for a long time in a cold, indifferent, or backslidden state, returned to duty, and experienced anew the joy of God's salvation. Those who had remained faithful amid trying difficulties and opposing influences, feel that they are more than rewarded for their "labour of love" and "patient continuance in well-doing." Some from among the young and middle-aged have made a public profession of religion, and manifest commendable decision, zeal, and intelligence in their purpose to glorify God in a manner to develop true christian character. Our large and interesting sabbath school owes much of its prosperity to the happy results of these special efforts. The revival has also awakened a deeper, and we trust, a more permanent interest in the cause of missions. Twelve have united with the church, eleven of whom were buried with Christ in baptism. Among those converted were two deaf mutes, who were educated in New York city—Albert Plass and George Graham. Albert came forward to the pulpit at the close of the sermon, stated his convictions, and requested prayers in writing. The scene was impressive and deeply solemn. Many eyes filled with tears, and many hearts instinctively responded, "God be merciful to the young man," while his request was being read. Shortly after his conversion he came into my house, bringing with him his brother-in-law, Mr. Graham, remarking (in writing) that George wished to become a christian, and requested me to give him some religious instruction. After a little conversation we all kneeled before the Saviour of sinners, and the silent, unuttered prayers of those deaf mutes were doubtless heard in heaven and answered on earth. That silent prayer meeting I can never forget. I think, sometimes, that the parties concerned will think of it with joy beyond the grave. The good work in our midst was not characterized by any remarkable outbursts of excitement or enthusiasm, but all seemed to be influenced by deep and clear convictions—a desire to understand, believe, and obey the truth.

Lewiston, State of Maine.—We learn from the Lewiston *Journal* that one hundred and eight persons were baptized by immersion at that place on Lord's-day morning, June 12. Forty-six were baptized by Rev. Mr. Lowell, of the Free Baptist church; thirty-one by Rev. Mr. Wood, of the first baptist church; and thirty-one by Rev. Mr. McMillan, of the Methodist church. In the afternoon, Rev. Mr. Butler, of the Spring Street baptist church, baptized twelve candidates.

A minister, writing from Lewiston, June 23, says:—"I rejoice in being able to inform the friends of Zion that the good work of which I have previously written you still goes on. There are new instances of awakening and conversion each week. Large additions are made to the churches. On the 15th of June, the usual morning services were dispensed with in the Methodist, Baptist, and Free-will Baptist churches; and the three societies met at nine o'clock at the water side for baptism, when one hundred and eight persons followed their Saviour in this delightful ordinance. The same three societies again united in this ordinance last sabbath morning at eight o'clock, when thirty-nine were buried with Christ in holy baptism. Other churches have received accessions; and yet numbers of converts wait to be baptized at the proper time. The work extends with adjacent neighbourhoods, whither converts and older christians are wont to go from this place, to help on in the blessed labour which the Lord appears to sanction. Our dear brother, E. P. Hammond, whose preaching has been so signally successful here, has been doing a similar work in Brunswick, where the Lord has wrought wonderfully in converting many to the Redeemer. May his life be long, that his labours may be yet more abundant for the glory of our Master."

Our readers will not fail to notice the remarkable fact that a Methodist minister *immersed* thirty-one of his own friends. We say "remarkable," for it would be, and *very* remarkable too, if such a thing were done in England. But in America such a circumstance is by no means remarkable or extraordinary; pædobaptists of all sects being willing, we are told, to "go down into the water" and really baptize—or, in plain old English, DIP—their candidates. They must, it seems, or they would lose them. But is not this making a virtue of necessity? We have heard some curious tales about some of these pædobaptist ministers, how unwillingly they "go forward" to the work, or try to shuffle off its performance. Poor men! we pity them.

AUSTRALIA.—*Castlemaine.*—On Lord's-day evening, Feb. 23, after an able discourse by our pastor, on the subject of True Heroism, the ordinance of baptism was administered to one female disciple, who has long wished thus to fulfil the command of her Redeemer.

Avoca.—On Saturday, March 1, five candidates were immersed on a profession of their faith at Mountain Creek, by Mr. Goold, of Melbourne. The service was very interesting, and being the first time the ordinance has been administered in the district, a spirit of inquiry has been excited, and considerable opposition evoked.

Newstead.—Mr. Morton baptized one candidate at this place, and three at *Maldon*, in April. At the latter place the chapel was crowded, and the service solemn and interesting.

Kyneton.—On the last Wednesday evening in April, a lecture was delivered by Mr. James Smith, of Castlemaine, on "Scriptural Baptism," after which three friends were baptized on a profession of their faith in Jesus. The service was well attended, and we trust that a spirit of inquiry is spreading among the people.

Emerald Hill.—On the evening of the first Lord's-day in May, a baptismal service was held in the chapel, York Street, when Mr. Crosby, the pastor, immersed five candidates on a profession of their faith in Christ.

DOMESTIC.

HEYWOOD, *Lancashire.*—Our pastor, Mr. Dunckley, baptized one young man on the last sabbath in May. He was the secretary of our sabbath school, and had been the subject of many prayers; his parents being pious persons. On the last sabbath evening in June, two young women, teachers in our sabbath school, thus put on Christ. Previously to the last baptism, we adopted a plan of making known the expected service by circulating handbills in the place, announcing that the subject of the discourse on the occasion would be, "What saith the Scripture, and what saith the Book of Common Prayer?" This, we felt, the circumstances of our position justified. Our place of worship was crowded to excess, and numbers could not gain admittance. We hope many of these will be led to pursue the inquiry, "What saith the Scripture?" W. M.

General Baptists.—The total number of additions by baptism to the churches of this amalgamated section of the English baptists, from June 1861 to June 1862, is 1,591. The total number of members is 20,242—the clear increase 743. The largest number of additions by baptisms, twenty and upwards, are in the following churches:—

Arnold	22
Birchcliffe	32
Birmingham	35
Boston	39
Bradford, Tetley Street	30
Burnley	30
Burnley Lane	20
Coalville	21
Derby, Mary's Gate	48
Edgeside	20
Gambleside	24
Halifax	40
Ilkeston	98
Lenton	20
London, Borough Road	34
——— Praed Street	56
Longford	39
Loughborough, Baxter Gate	29
Macclesfield	20
Maltby, Alford, and Louth	20
Nottingham, Broad Street	37
——— ——— Mansfield Road	33
——— ——— Stoney Street	84
Nuneaton	24
Ripley	27
Rochdale	22
Sheffield	21
Shore	28
Todmorden	42
Walsall	34

Elgin.—Since our last report, our pastor, Mr. Macfarlaine, has been four times "down into the water" and baptized six believers on a profession of their faith in Christ. The case of one of these was somewhat remarkable. In the days of his ignorance, so strong was his aversion to the Word of God, that he used to put his fingers in his ears when his mother was reading the Scriptures in his presence; but after the Lord changed his heart, he took the Bible as his counsellor, which convinced him, among other duties, of the importance of believers' baptism, which conviction some of his Presbyterian friends endeavoured to smother by mystifying the ordinance, and persuading him to join their church. But this young man was not to be moved, and, faithful to his convictions of duty, he now obeyed his Lord. We are well attended with hearers, and we trust that Truth is prevailing over old errors. But we poor baptists have to make a firm stand; for our Presbyterian opponents, both of the "United" and "Free" church, are very active in distributing tracts in defence of infant baptism. But no doubt they will do us good, if by this means the people are led to search the Word of God.

W. U.

London, *East Street, Walworth.*—On Thursday evening, July 3, six believers in the Lord Jesus Christ were baptized by Mr. W. Alderson. All these were in the prime of life, between the ages of twenty and twenty-four. It is cheering to those who are about to put off the harness, to see others coming forward who are willing to bear the yoke in their youth. One of the above is the daughter of a worthy deacon of the church. Two were from the Independents. One had sat under the ministry of our pastor some years in the country, but the word of life had apparently produced no more effect than seed upon stony ground; about twelvemonths since hearing that he was preaching at Walworth, he was induced to come and hear him again. It was to him a day of grace, for he was led by the Holy Spirit to see the evil of sin, and Jesus Christ as an all-sufficient Saviour; and now in love to him he was buried with him in baptism. The address of the administrator was faithful and encouraging. May many that witnessed this solemn ordinance be constrained by the love of Jesus to come forward and thus give themselves to the Lord, and then unto his people, according to his will.

J. S.

Audlem, *Cheshire.*—Our former pastor, Mr. G. Needham, now of Ripley, near Derby, was with us on June 29, when he baptized the son of our senior deacon, a youth of sixteen, who now completes a baptized household. We are yet without a pastor.

R. T.

Tredegar, *Monmouthshire—English Church.*—Mr. Lewis led three candidates down into the water and buried them with Christ in baptism on Lord's-day, June 22. Mr. L. also baptized one for the English church at Rhymney, July 13.

Hinckley.—We had another baptismal service on the first sabbath evening in July, when our pastor, Mr. Parkinson, baptized three candidates, two of whom were young friends from the sabbath school.

S. S.

Liverpool, *Stanhope Street—Welsh Baptists.*—On the last sabbath evening in July, our newly-elected pastor, Mr. Rees Evans, immersed seven believers in the Lord Jesus Christ—one male and six females. One was an aged widow who had been a member of an Independent church for many years, and two were from the sabbath school—one in her fifteenth year and the other in her twelfth. We have more waiting to avow their attachment to their Lord and Saviour by being baptized into his name. E. B.

Brettle Lane, *near Stourbridge.*—Since Mr. G. Thorn kindly took the oversight of this church, thirty-three members have re-united with us, and several have joined us from other churches. Twenty-four have been baptized and added this year. We are also happy in being able to report that many more are in a hopeful state. "The best of all is, God is with us," and we rejoice in his grace and goodness. W. J.

Bristol, *Old King Street.*—On the second sabbath in June, after an able discourse on believers' baptism, our beloved pastor, the Rev. F. Bosworth, M..A, baptized ten believers in the Lord Jesus—six females and four males. Nine of them were added to the church on the first sabbath in July. Among the candidates was the eldest daughter of Dr. Gotch, and a son of another of our deacons. P. P.

WALES.

Milford Haven, Pembrokeshire.—Very interesting services were held in connection with the baptist congregation in this town on Lord's-day, July 13. The people worshipping here have great reason to be thankful to Almighty God for the continuance of his goodness to them since they have been bereaved of their venerated pastor, the late Rev. James Hughes Thomas, known as "The Apostle of Pembrokeshire." The church being deprived of his oversight, the Great Shepherd himself has manifested his own care over the flock. The congregations on the sabbath are large, the meetings for prayer are remarkable for devout feeling, the sabbath school and Bible classes are well-attended, in short it is evident to all thoughtful observers that God is blessing his own work. On the morning of the day mentioned above, Professor Davies, D.D., of the Baptist College, Haverfordwest, preached a most impressive sermon from Phil. ii. 12, 13. In the afternoon an open-air service was held on the shores of our beautiful haven, when Mr. S. C. Burn, of the Baptist College, Bristol, spoke faithfully and effectively to a great concourse of people, who evinced by their decorous conduct and serious attention much interest in the object for which the meeting had been convened. About 3,000 tracts on baptism were given away. Three persons were then immersed on a profession of their faith in Christ: two of these were brought up in the belief of "infant sprinkling," their parents being now members of Independent churches, but they themselves having diligently searched the scriptures, arrived at the conviction that it was their duty to obey the Saviour's commands, and follow his example by being "buried with him in baptism." Each of these converts found great benefit through attending the Bible classes. In the evening the crowds who came to the chapel could not be all accommodated, for although the vestry and pulpit stairs were occupied, many went away without hearing the sermon preached by Mr. Burn, from Acts vii. 55. At the close of this service he received the baptized into the communion of the church, and the welcome hymn—

"Come saints and swell the joyful song,"

having been sung, he administered the Lord's supper to a larger number of communicants than had been present on any former occasion. J. W.

Richerton Bridge, Pembrokeshire.—Three disciples of the Lord Jesus were baptized by our pastor, Mr. Walker of Sandyhaven, of which this is a branch, on Lord's-day, July 13. We are cheered by this addition, and hope the Lord will bless us with further tokens of his favour. J. R.

Glamorganshire.—We rejoice to observe that our brethren in this district continue to enjoy prosperity. The additions to the churches in the county association for the past year have been 1,033. The largest additions by baptism are as follow—

Swansea, Bethesda	102
Merthyr, Bethel	58
" Zion	40
" Tabernacle	29
Aberdare, Calvary	73
Glandwr, Dinas	44
Mountain Ash	38
Ystalyfera, Caersalem	32
Total number of members	15,699

Baptism Facts and Anecdotes.

A Suspected Baptist.—The following somewhat ludicrous case of mistaken persecution we give, as showing the spirit of the Saxon authorities towards the baptists:—A merchant from the town of Chemnitz had occasion to come on business to Oederan; and whilst walking about in the neighbourhood, he thought the weather tempting for a bathe, and made inquiries about a suitable piece of water. Unfortunately for him a *gensd'arme* stood near at the time, and, hearing the questions, was seized with the idea that this must be a baptist, and that he was inquiring for a place in which to baptize. He therefore immediately called a comrade to his assistance, and arrested the stranger, despite his earnest protestations that he only wanted to bathe! The fact that he was without a passport made the *gensd'arme* still more suspicious; and his explanation that he resided in the adjoining town of Chemnitz, and therefore required no passport to come as a merchant on business to Oederan, proved unavailing; he was conveyed through the streets, followed by crowds of jeering spectators, to the Town Hall, where he was brought before the magistrate. His papers were then searched; and although they, of course, contained nothing obnoxious, and notwithstanding his continued assurances that he had no sympathy whatever with the baptists, and had not had the most distant idea of such a thing in his head, he was placed in confinement; until, at length, in reply to a telegraphic message, his solicitor arrived from Chemnitz, and testified to the magistrate that his client was an excellent Lutheran; when he was *released on his payment of all the costs!*

Found at last!—What? Why *one* text for infant sprinkling! A young Presbyterian preacher, fresh from a theological school, felt it to be his right, on a certain occasion, to argue strongly with a lady in favour of infant sprinkling. She parried his thrusts for some time, till at length, seeming to be unwilling to argue any more, she said, "Well, I just go by the general current of the New Testament; for while I find there but one plain text in favour of infant sprinkling, I find many which plainly teach believer's baptism." The young man caught eagerly at her remark; and wished to know what text she alluded to. She evaded the question, saying, "Ah, now, it can't be possible that you don't know, when it is the only authority you have." He replied that he probably did know the text, but wanted her to say which it was she admitted was a plain proof. And besides he insisted that she ought to know that one clear proof from Scripture was as good as a hundred. At length, yielding to his continued pressure to name the text, she said, "It is the thirteenth verse of the second chapter of the 1st Epistle of Peter: 'Submit yourself to every ordinance of man for the Lord's sake.'"

Sabbath Schools and Education.

FEMALE EDUCATION IN INDIA.

When we think of the apparently insurmountable obstacles which presented themselves when this good work was first attempted, the reports which now reach us from various parts of India are very cheering. Dr. Duff, of Calcutta, writes:—

"The Calcutta Institution closed on Saturday, 23rd November, by the usual distribution of prizes. The annual examination of the High-Caste girls' school was held in the hall of that institution, on Tuesday the 26th, in the presence of a large assemblage of European ladies and gentlemen and respectable natives. It was the most successful that has yet been held since its formation four years ago.

Throughout the year, the average attendance has been between fifty and sixty, while twenty or thirty more must be added who received more or less instruction. The great bulk of them have been remarkably regular, never being known to be absent, excepting when positively sick. This fact I state with emphasis, as it shows, what in reality is the case, that they like, I had almost said, love the school, and feel happier there than in their own homes.

The number actually present at the public examination was fifty-seven."

After describing the progress they had made in geography, astronomy, arithmetic, grammar, composition, &c., he adds—

"They perform needlework of every description very beautifully. One of them, of her own accord, wrought out with her needle, with extreme neatness, certain texts of Scripture, among others, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

In the course of the year I purposely asked various competent individuals privately to visit and examine these higher girls, and all were not only satisfied, but surprised at the solidity, not less than at the extent of their attainments.

To this happy result two circumstances have contributed. First, the girls themselves are naturally remarkably quick and intelligent. Secondly, the Lord has graciously favoured us with choice teachers. The Pundit who had been originally brought up in our own institution, and who is now one of the teachers there, devotes about two hours daily to initiate the girls into a knowledge of their own mother-tongue. Mrs. Chatterjee, the head mistress, having been herself born and brought up as a high-caste Hindoo, but now a single-hearted, devoted christian, shows rare tact, zeal, and ability in teaching them everything useful; orally she conveys to them a great deal more than they read. And her expositions and illustrations of bible truth are calculated to interest alike the understanding and the heart. For the last year she has been assisted by the wife of another of our converts, who is a teacher in our institution, and with two other assistants, who manage the elementary parts of teaching very well.

The school being on the way to the Institution, I have all along been enabled daily to visit it, note progress, and encourage.

At the close of the examination, Mrs. Wylie, who labours much in well-doing, gave away some little prizes, after which the Rajah Kali Krishna, Sir Bartle Frere, member of the Supreme Council, and Colonel Durand, delivered admirable addresses, expressive of the great satisfaction they had experienced, contrasting the apparently utter hopelessness of the cause of native female education among the higher classes some years ago, with the more than hopeful spectacle then before them—appealing to the native gentlemen to arouse themselves into greater activity in a work, without the prosperity of which the people of India never could be truly educated or regenerated in any proper sense, and concluding in words full of promise and encouragement for the future. Inferences I leave to others (adds Dr. Duff); I can only say that I am full of gratitude to God for the remarkable blessing hitherto vouchsafed. Seeds of instruction in what concern gospel salvation have been sown in these immortal souls, which, some day or other, under the fructifying influences of God's Holy Spirit, may germinate into life. At all events, they never again can be ignorant, superstitious, besotted idolaters, like their own mothers; and in another generation a new race of children may spring up, liberated from the terrible home influences of the present. Indeed, at one time last season, the elder girls were so impressed by the simplicity and power of gospel truth in contrast with what they had learned from their mothers and *Gurus*, or religious teachers, that the Pundit himself again and again told me that at least half-a-dozen of them were likely soon to become christians.

To their homes they carry much knowledge in their understandings, with books which may maintain, perpetuate, and extend it. The Lord grant, some day, his highest spiritual blessing."

These praiseworthy attempts to benefit the daughters of India are mainly supported by the generous and unwearied efforts of ladies in connection with the Free Church of Scotland; and it is pleasant to be reminded that similar reports are furnished from the missionary stations of all the evangelical denominations which are engaged in diffusing the knowledge of the gospel among the deluded and degraded Hindoos.

Religious Tracts.

A RED-COAT TRACT DISTRIBUTOR.

SOLDIERS AND SAILORS, when converted by the grace of God, have a peculiarly earnest way of their own when trying to save souls from death. It may be that accustomed to scenes of peril they are more apprehensive of danger, and trained by discipline to promptitude, they are more vigorous in coming to the rescue. A christian missionary in Demerara writes:—

"One instance of useful agency might as well be noticed whilst fresh in the mind. It is that of a pious soldier, recently arrived here, who has found Christ precious, and wishes to devote his leisure time to acts of useful service to his fellow men. He brought with him a few tracts, which he has distributed to civilians—last night I gave him a hundred upwards, assorted, and have engaged to supply him as long as he continues here. As he offers the tracts, he says, people look at him with amazement—a red-coat, a tract distributor!—one with the insignia of war scattering the words of peace and life! His ceaseless attendance on the means of grace, his earnest attendance and ardent love to the souls of his fellow men, contrast strangely with his calling as a soldier. He wears the Crimean medal as well as that given by the Sultan. As a christian his deportment appears very exemplary; and though he has but one comrade in whose piety he has any confidence, his example cannot fail of being beneficially influential. But the trials of a camp to the christian, none but a christian at camp can know, and surely never could choose or desire."

This is pleasing, but far more pleasant would it be to hear that such a man was set at liberty from military duties, and provided with means to pursue the good work in which he appears to delight.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA. *Melbourne, Collin's Street.*—On Lord's-day, April 20th, Mr. Taylor closed the fifth year of his pastorate. At the close of an appropriate discourse founded on Zechariah iv. 6, reference was made to the progress of the church and congregation during the five years. The old chapel capable of seating 280 hearers had given place to one seated for 1050. The number of members received, had been 244, or an average of 48 annually. The clear increase, after deducting removals, had been 225, or 45 annually. The regular congregation comfortably fills the new chapel at the morning service on the Lord's-day, and at the evening the place is usually completely crowded. The various institutions connected with the church are in a prosperous condition, and the peace and harmony of the people remain unbroken. During the past five years within a little of £10,000 had been contributed by the church and congregation for the support of the minister, defraying the current expenditure, relief of the poor, and the erection of the chapel.

Williamstown.—On April 18th, a tea meeting was held. The object in view was to present Mr. Saker with a purse of sovereigns, as a token of gratitude for his services in connection with the baptist church. The evening was spent pleasantly.

TASMANIA, *Perth.*—The foundation stone of a new chapel was laid by Mrs. Wm. Gibson, on Friday, May 9. The building is to be erected at the cost of Wm. Gibson, Esq., M.L.C. Messrs. Dowling and Price took part in the proceedings. After the ceremony, Mrs. Gibson gave a treat to a large number of the children of Perth.

DOMESTIC.

SWAFFHAM, *Norfolk.*—The friends here have done nobly; for at the third anniversary of the opening of their new and handsome chapel on June 18, they succeeded in removing the entire debt on the place, with the exception of a loan of £200, for ten years, without interest, from the Baptist Building Fund.

Peckham, *Park Road*.—The new place of worship erected here for the use of the church lately meeting in Hill Street, was opened for Divine worship on Tuesday, July 1, with a sermon by Mr. Spurgeon to a crowded audience. In the evening, after tea, a meeting was held, James Low, Esq., in the chair, when a remarkably interesting historical statement was given of the progress of the church and congregation under the pastoral care of Mr. T. J. Cole. In 1856 there were but twelve members, now there are 169, of whom Mr. C. had baptized 103. Various agencies for doing good are in active operation. The cost of the building, &c., was about £2,000, more than half of which has now been contributed.

Barnstaple.—The Rev. Samuel Newnam has been compelled to resign the pastorate of the baptist church in this town, in consequence of ill-health, necessitating his leaving the ministry for some years. During his ministrations both the church and congregation have largely increased, and last year a new chapel was opened which will accommodate upwards of 1,000 hearers. His removal will be regretted by christians of all denominations, but especially by the members of the church, of which for thirteen and a-half years he has been the pastor, during which time they have happily been blessed with peace, harmony, and prosperity.

Bradford, *Yorkshire*.—The foundation stone of a new chapel for the church under the pastoral care of Mr. Chown, was laid by Sir S. M. Peto, Bart., M.P., on Thursday, June 24. The new building is to seat 1000, with school-rooms, class-rooms, lecture-room, vestry, &c. The cost, with furniture, &c., is estimated at £6,500, towards which £4,000 has been subscribed.

Tenby, *South Parade*.—Lord Teynham preached two sermons at the re-opening of this chapel, which is now one of the largest and most beautiful places of worship in the town, on Wednesday, June 25. Tenby is a popular watering place, and baptist visitors will doubtless sanction and aid the friends who have thus made further provision for their edification and comfort.

Ireland.—A New Baptist Association for Ireland was formed at Dublin early in June. The services and sittings were continued over three days. The Secretary of the Baptist Irish Society was present, and the resolutions adopted indicate the revival of vigorous efforts for the benefit of Ireland.

Brompton. — Robert Hanbury, Esq., M.P., laid the first stone of a new schoolroom in connection with Onslow chapel on Friday afternoon, June 13.

Bristol College. — On Wednesday, June 25, the annual meeting was introduced by Divine services in Broadmead chapel. Twenty students had enjoyed the advantages of the college, four of whom had been invited to become ministers of churches, and one, Mr. Etherington, was about to depart for India. Eight students had been admitted, making the present number twenty-five. The Examiners expressed much satisfaction with the progress of the students.

Regent's Park College.—The usual annual meeting was held at the college on Wednesday, July 9. The Examiners' reports were of a satisfactory character. Thirty-four ministerial, and twelve lay students have been under tuition. Ten ministerial students are leaving, four are engaged, and one, Mr. Waldock, is going as a missionary to Ceylon. The other five are supplying churches with a view to settlement. Several have taken degrees of B.A. Nineteen applications have been received for the coming session.

Rawdon College.—At the annual meeting, June 25, it was stated that of twenty-five students, ten had entered upon ministerial engagements, and nine had been admitted. An "Acworth" scholarship had been instituted, and a "Steadman and Godwin" scholarship was contemplated. The examinations during the previous week were very satisfactory. The preaching engagements of the students had been numerous.

Northampton, *College Street*.—A very large and interesting tea meeting was held in the old chapel on Tuesday evening, July 1, for the purpose of bidding it a final farewell. Mr. Brown presided, and related many remarkable facts of the building and its ministers. Mr. J. Perry stated what had been done towards the expense of the proposed new erection, for which it appears about £3,000 has been secured or promised.

Rev. J. H. Hinton, M.A.—We hear that this long-tried friend and servant of the baptist churches has resigned the active duties, after many years service, of Secretary of the Baptist Union, into the hands of the Rev. J. H. Millard, B.A., whose address is 4, Dover Place, New Kent Road, Borough, London, S.E.

Chatham, *Zion Chapel*. — After being closed for a month for repairs, painting, &c., the chapel was re-opened with sermons on June 29, and a tea meeting July 1, when the whole of the expenses, £83 14s., was met by the cheerful liberality of the friends. The appearance of the chapel has been greatly improved.

Removals.—Mr. E. Pledge, of Upton-upon-Severn, to the first church, Downham Market.—Mr. W. Nicholson, to Park End, Forest of Dean.—Mr. S. Chapman, of Rawdon College, to Heneage Street, Birmingham.—Mr. J. C. Brown, of Anstruther, to Perth.—Mr. John Aldis, junr., of Bristol College, to Lowestoft.—Mr. J. Bullock, M.A., of Wallingford, to the first church, Abergavenny.

MISSIONARY.

MADAGASCAR.

Christianity appears, with almost unexampled rapidity, to have risen from obscurity to a position of commanding influence. "The best men," says Mr. Ellis, "for character and ability in the country, are now numbered with the christians." The commander-in-chief and other officers of state have expressed themselves favourably to the new movement. Its vitality, however, is independent of man. "So far as I can learn," writes Mr. Ellis from the Mauritius, "no defections in faith or practice have occurred among the christians. Their zeal and activity seem to have suffered no abatement. Their religion is still characterised by unremitting prayer. Several of them tell me in their letters that they still observe the hour from seven to eight on Thursday evening, as originated in England, for special prayer to God, or rather to praise for His distinguishing goodness to them. Their numbers have increased in a manner almost incredible to themselves. David Johns says the forty-five cases of Scriptures, and also of tracts, will not be enough."

The Rev. J. J. Le Brun, who has returned to the Mauritius, gives an interesting account of his reception at the capital. "At a great distance from Antananarivo," he says, "I was met by a deputation from our christian friends, who had been anxiously awaiting us. It was evening when we reached the place where they had halted until our arrival, sending daily during the interval, messengers to the capital to soothe and quell the impatience of those who had sent them. After the usual salutations, and having satisfied them on many points which to them were of vital importance, we all sat down to our humble repast, which was closed by singing a hymn, reading a portion of the Scriptures, and prayer. Oh, how happy we all appeared to be! What seasons of holy fellowship we enjoyed at every station on the way to the capital! They had many explanations to ask, many doubts to solve, and many difficulties to overcome; and while they pointed out to me, in the Malagasy Bible, passages on which they wished some light to be thrown, I showed them in my French Bible how the Holy Spirit had already, in foresight of our frailties, so ordered the teachings of prophets and apostles, that one obscure passage was explained and illustrated by another or others more clearly expressed. They seemed delighted by this mode of answering their questions and quieting their minds upon many important points of doctrine and discipline." As they neared the city, officers from the King came to conduct the missionary to the house prepared for him. Scarcely had they arrived there followed by a curious but respectful crowd, when his Majesty sent them "a bullock, a few fowls and geese, and some rice" as a present. The next day was Sunday, which Mr. Le Brun spent in visiting the churches. "I was taken from church to church, from nine o'clock a.m. to two o'clock p.m. During that time I visited five assemblies for worship; prayed in English at the express desire of pastors and people, and preached in French, my friend David Johns being my interpreter. Wherever I went I was saluted with tears and expressions of joy; and whenever I pronounced the blessed name of Jesus Christ, it was truly affecting to witness the utterance of deep emotion by which they testified their faith and gratitude. There are eleven houses set apart by the King for the use of our christian friends as places of public worship; but although he takes such a lively interest in the spiritual concerns of the churches, he does not, it appears, exercise any authority over them, or interfere in the least with their internal government." Two or three days subsequently Mr. Le Brun had an interview with the King, whose only desire appears to be to make his people happy. "Liberty of commerce, open and constant intercourse with civilised nations, but especially the general diffusion of education among his people, are the means he intends to employ in order to attain such a desirable end. Upon my observing that there is no true happiness, no real prosperity for a nation, nor for individuals, without sincere piety and devotedness to God, he acquiesced, expressed the wish to see our mission renewed, and was not a little disappointed when he learned that I was not to remain long in Madagascar." For nearly a month the missionary was laid up by an attack of Malagasy fever. "It would be difficult," he says, "to depict the kind, watchful solicitude with which our beloved friends tended me during that long month of weakness and pain. Day after day, night after night, it was the same loving care,